

SUNDAY SCHOOL LESSON

Golden Text: "Repent ye, and believe the gospel."—Mark 1:15.

REPENTANCE AND FAITH

International Sunday School Lesson for November 9th, 1941.

Lesson Text: Luke 15:11-24

The fifteenth chapter of Luke opens by telling us that the publicans and sinners came unto Jesus to hear his preaching. He received them kindly and courteously, being friendly and sociable, whereupon the scribes and Pharisees became critical, not being able to understand how a man of righteousness could associate with sinners.

Jesus realized their condemnatory attitude and replied to it with parables of the Ninety and Nine, the Lost Coin, and, finally, the Prodigal Son. Each deals with recovery of something which had disappeared. At first, it was a lost sheep in the wilderness, with ninety and nine safe at home; secondly, it was a silver coin, lost in the house with nine others safely kept; and, at last, it was one of two sons who had strayed from the family household and disappeared into the hidden byways of the world.

In each of these parables Jesus pictured the everlasting effort of a loving God for the redemption of those who had wandered away from Him. The process of sin involves a terrific waste and destruction of social resources. The critics of Jesus saw in his conduct a teacher associating with sinners—he revealed to them divine love in the analogy of a shepherd seeking a lost sheep.

In the parable of the Prodigal Son, Jesus drew upon his imagination to construct a story which has never since failed to carry a powerful lesson. A young son demands from his father, and receives, his share of the inheritance, which he recklessly squandered in riotous living. When his wealth had been exhausted, his friends deserted him and he was in danger of starvation. Appealing for help, he was forced to accept a job feeding swine, than which there existed no more menial occupation or more disgusting task for a Jew.

In his desperation, the young man became remorseful, realizing how foolish he had been. This soon brought repentance in his heart and inspired a confession from his lips. Returning to his father, the foolish son was met with joy and love, receiving as a reward an entire re-establishment in the affection of his father. The father immediately sought to restore his son's own self-respect and gave him another chance in life.

All sin involves a waste. It is not necessarily entirely wicked, because we may sin by neglecting the development of our talent, time or opportunity. The meaning of the Greek word which we translate "sin" is "missing the mark." Anything that prevents a man or woman achieving the highest possible development for the immortal soul entrusted to him or her is a sin, for as another writer has said, a sin is opposed to God because "it injures the soul which God labors to preserve, it wrecks character which God strives to save and it is a blow at the kingdom of righteousness which God is laboring to establish."

There are three elements—three "R's"—in the act of repentance; regret, renunciation and reformation. Of course, regret is the first step in repentance. The repentant sinner regrets, or is sorry for, his sins.

However, sorrow for our sins is not enough. As one little girl, when asked for a definition of the word repentance, replied, "It means being sorry enough to quit." What good does it do for us to say we are sorry if we go back and do the same things over and over again? Therefore, sincere and deep repentance requires not only regret but renunciation of one's sins.

Once one has felt true regret and real renunciation, one is led to a new and reformed life. If we really mean what we say when we say we are sorry we have sinned and we renounce our sins, we naturally stiffen our resistance to sinning. While we cannot hope to live thereafter a sinless life, we shall be enabled to live a sin-lesened life, with God's help.

When we repent of our sins and ask God's forgiveness, we must do so with full and complete faith and trust in His power of forgiveness and in full assurance of God's willingness to accept our repentance and forgive

us our sins. He has said, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Through faith in and acceptance of Jesus Christ, we receive salvation from the penalty of our sins. By keeping close to Him and with the help of the Holy Spirit, we can strive to live as nearly sinless lives as possible.

Price Rise Affects Dairy Feed Budgets

What to feed for economical milk production?

That question has been asked by hundreds of dairymen who have written to State College recently, reports Professor R. H. Ruffner, head of the College's Animal Husbandry Department. "Dairymen are especially concerned over the increase in the price of cottonseed meal," Ruffner said.

His answer to most inquiries about a replacement for cottonseed meal in the dairy ration has been: All feeds have advanced in price and at the present price level, cottonseed meal furnishes a unit of protein in the dairy ration at a lower price than any other feed on the market, with the possible exception of soybean meal and peanut meal. Both of the latter products are scarce, however."

Prof. Ruffner says the dairyman who has corn silage as the principal roughage may well use a mixture made up of equal parts, by weight, of ground ear corn, wheat bran, and cottonseed meal. "At the present price," he declared, "those three feeds form the base of the most economical rations for dairy cows."

The State College leader says that a dairyman who has a fairly good grade of legume hay may use a ration made up of the following: 400 pounds of ground ear corn, 300 pounds of wheat bran, and 300 pounds of cottonseed meal.

The reliable North Carolina 4-3-2-1 dairy ration, which has been tested at State College for several years,

consists of 400 pounds of ground ear corn, 300 pounds of cottonseed meal, 200 pounds of wheat bran, and 100 pounds of ground oats. This is also recommended by Professor Ruffner as an economical ration at this time.

BELVIDERE CLUB MEETS

The Belvidere Home Demonstration Club held its regular monthly meeting on October 22nd, at the Community House.

The meeting was called to order by the president, and opened by singing "We're Tenting Tonight." The devotional was conducted by Mrs. Lola Copeland, after which Mrs. Bertha S. White lead in prayer.

The following new officers were elected: President, Mrs. Sylvia Copeland; secretary, Mrs. T. C. Perry; assistant secretary, Mrs. Vivian Dale; treasurer, Mrs. W. T. Smith; song leader, Mrs. F. M. Copeland; pianist, Mrs. Lillie Mae White.

The following interesting program was given: Parent-Teacher Education, Mrs. Waldo Woody; How To Aid Failures in Reading, Mrs. L. J. Winslow; Home Studying and Delayed Punishing, Mrs. Vivian Dale; Our Children and Help the Child Appreciate His Teacher, Mrs. T. C. Perry.

Miss Maness gave a demonstration on the "Selection of Furniture."

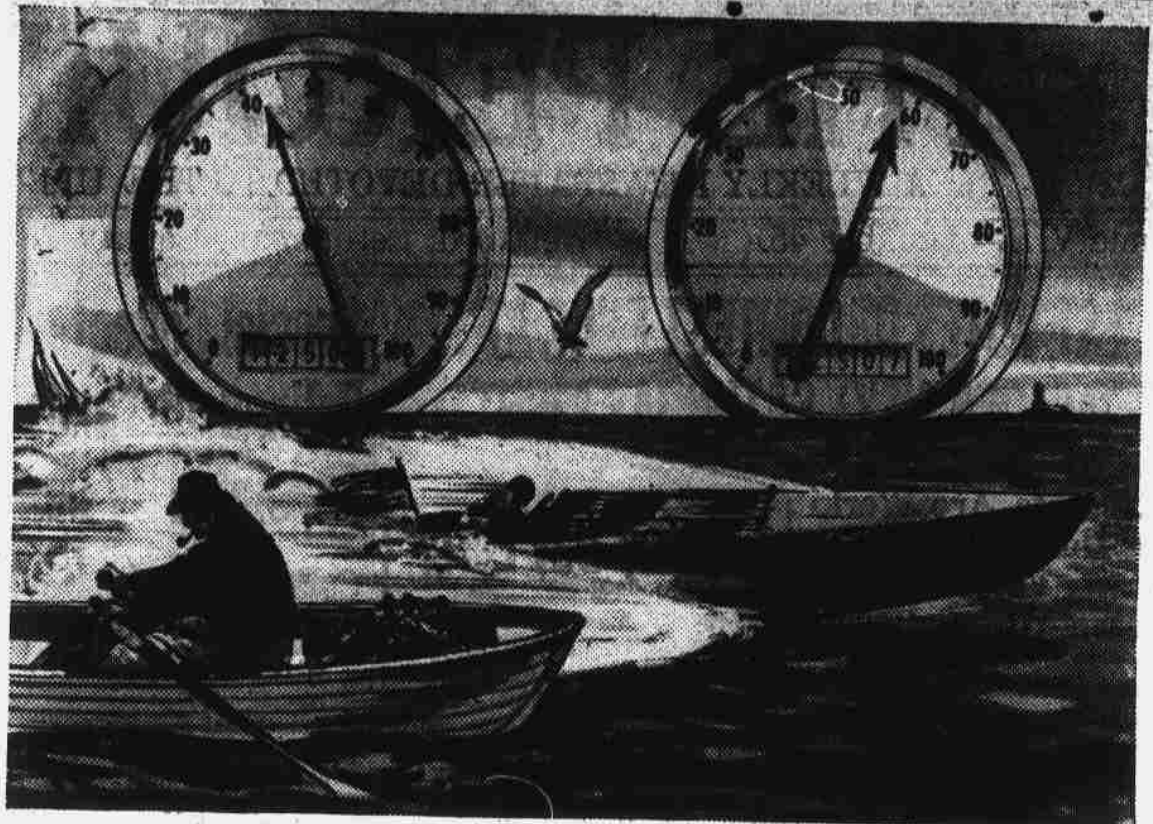
Mrs. Murray Lane will have charge of the recreation for November.

The meeting closed with the singing of "Dixie."

Those present were: Mrs. Lillie Mae White, Mrs. R. R. White, Mrs. T. C. Perry, Mrs. Lottie Woody, Mrs. Murray Lane, Mrs. Vivian Dale, Mrs. N. W. Chappell, Mrs. Bertha S. White, Mrs. C. T. Rogerson, Mrs. S. T. Winslow, Mrs. S. M. Winslow, Mrs. W. L. White, Mrs. L. J. Winslow, Misses Olive Layden, Lucy White, Margaret White, Frances Maness, and one visitor, Mrs. Cora Gregory.

SERVICES AT WOODLAND SUNDAY EVENING

The Rev. J. D. Cranford will preach at Woodland Methodist Church Sunday evening at 7 o'clock. The public is cordially invited to attend.

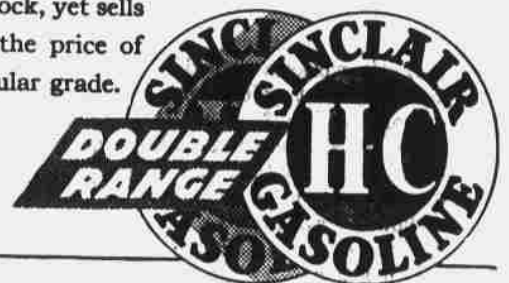


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